

ΧΡΙΣΤΟΣ ΔΙΚΑΙΟΣΥΝΗ

O R,

JESUS CHRIST

Given of God the Father

FOR OUR

Justification.

Explained, Confirmed, and Applied (very briefly) in one Sermon to the Satisfaction of some judicious Hearers, for whose sake chiefly, and at whose earnest Request, it is made Publick.

Jeremy 23. 6.

And this is His Name, whereby he shall be called
THE LORD OUR RIGHTEOUSNESS.

2 Cor. 5. 21.

For he (that is, God the Father) hath made him (that is, Jesus Christ) to be sin for us (that is, a sacrifice for sin) that we might be made the righteousness of God in him.

London, Printed for Thomas Passenger, at the Sign of the Bible on London-Bridge, 1667.

REVISED EDITION

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THE CHRIST

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Explained, Continued, and Applied (very briefly)
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as who's cannot Repulse, it is made Publick.

London 1657.

Printed by W. Stansfeld, at the Sign of the
Three Kings, in the Strand, where he shall be called
for.

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Three Kings, in the Strand, where he shall be called
for. (This is God the Father) but make this
(This is Jesus Christ) to be his for us (This is
a Witness for him that we might be made the right
Sons of God in him)

Printed by W. Stansfeld, at the Sign of the
Three Kings, in the Strand, where he shall be called
for.



1 Cor. I. 30.

But of him are ye in Christ Jesus, who of God is made unto us Wisdome, and Righteousnesse, and Sanctification, and Redemption.

— And Righteousnesse. —

AT the Request of some serious Friends, I have Adventured to make this Discourse publick, which otherwise (for ought I know) had never seen the light. If any Illumination, Satisfaction, Confirmation, Consolation, or any spiritual Good any way shall accrew to them that read it: I shall, and will rejoice, Blesse, and praise the Father of Lights for it.

This Argument of Justification is as substantial, necessary, comfortable, and sweet a Doctrine, as any in the whole circuit of Divinity; for, *whom he hath justified, them he hath*

*Ac primum quidem de justificati-
onis co-
ram Deo: qui locus in Theologia facile primarius, nobisque maxime salutaris est: quo obscurato, adulterato, vel everso, fieri nequit, ut puritas doctrinae in aliis locis retineatur, aut vera Ecclesia constet.*
Synop. Pur. Theol. P. 434.

also

Christ our Justification.

also glorified, Rom. 8. 30. that is, they are as sure and certain of Heaven, as though they were already in it; Justification being the next step, the next immediate link in that Golden Chain to Glorification.

Christus factus est nobis sapientia, justitia, sanctificatio, & Redemptio, hoc est, sapientes, nos & justos, & sanctos, & liberos effecit.

Theophylact.

** Factus est nobis, non creatione, sed ordinatione neque enim Christus creatus aut factus est, quoad Essentiam divinam, ut heretici depravant scripturam*

Who of God is made unto us Righteousnesse, ΔΙΚΑΙΟΣΥΝΗ, righteousness in the Abstract, that is, (saith Theophylact), who hath made us righteous: who is made unto us righteousness, &c. He is made to us (saith Pareus) not by Creation, but by Ordination: for Christ is not created or made as to his divine Essence, as Hereticks deprave this Scripture: but he is ordained, and bestowed upon us to confer these benefits; he is therefore said to be made to us, according to those expressions, Isa. 9. 6. To us a Child is born, to us a Son is given; And Luke 2, To you is born a Saviour, that is for our good.

*He is made of God to us, &c. that is, (saith * Beza) who is given to us of God, that we might obtain all wisdom, righteousness, holiness, &c. in him, and by him. All these interpretations, are significant and proper enough, but the last I best approve of, as the most genuine and consonant to the scope of the Text, and to the sense of the Apostle: only by the way note thus much, that by right*

*hanc: sed ordinatus, & donatus nobis, ad hac bona conferenda, ideo dicitur factus nobis: sicut Isaiah 9. 6. puer natus est nobis, Luke 2. vobis natus est servator, id est, nostro bono. Pareus in loc. * Factus est nobis sapientia a Deo, &c. id est, qui datus est nobis a Deo, ut in ipsa omnem sapientiam consequeremur, &c. idem de justitia, & sanctificatione statuendum est, Beza in loc.*

transfusus

Christ our Justification.

righteousness here, is, and must be meant the righteousness of justification; for the Apostle immediately annexeth to δικαιοσύνην, ἀγίασμός, importing the Righteousness of Sanctification, which is the very next word. My observation shall be this: *Jesus Christ was given of God to be our Righteousness,* (or for our justification.)

In the prosecution of this precious and weighty Doctrine. I shall endeavour,

1. To prove the Point.
2. To open the meaning of the word *Justifie*.
3. To shew what the justification of a sinner before God, is.
4. What are the essential parts of our justification.
5. The several Causes of our justification.
6. The Fruits and Consequences of our justification.
7. And lastly, Close all with a brief Application for proof.

1. Jesus Christ was decreed, designed, ordained, and determined to be his peoples righteousness, propitiation, and redemption: the justification and redemption of a sinner is according to Gods purpose, and grace, given us in Christ Jesus before the world began, *2 Tim.*

1. 9. which according to the immutability of his Counsel was in the fulness of time accomplished. That in *Daniel* is very emphatical, *Dan. 9: 24.* *To bring in everlasting righteousness;* tis in the original, *a Righteousness of Eternity:* So in *Heb. 9. 12.* it is said, that *Christ*

Christ's Justification.

*Eternal
a parte an-
te, & a
parte post.*

Christ obtained eternal Redemption for us. Our Redemption, or Righteousness may be called *Eternal*, upon a double account:

1. *Eternal*, in reference to the eternal Decree of God, and so a Righteousness from Eternity.

2. *External*, in reference to the everlasting duration of the virtue of it; the great and glorious Benefits that accrue to Believers by virtue of this Righteousness, extend their virtue, continue their influence throughout the endless duration of Eternity. 'Tis a Righteousness from all Eternity, and a Righteousness unto all Eternity, *Rom. 3. 25. Whom God hath set forth* (from everlasting, or fore-appointed) *to be a propitiation through faith in his blood, to declare his righteousness, &c.* Christ was *A Lamb slain from the beginning of the world, Rev. 13. 8. (viz.)* in the eternal purpose and Decree of God.

*ὁ ἀποδο-
νὸν ὁ θεὸς
ἱλασθῆναι
ἡμᾶς προ-
ποσίτε De-
us propiti-
ationem.
Monkan.*

2. Consider Christ's glorious Name, This is his Name wherewith he shall be called, *the Lord our Righteousness, Jer. 23. 6.* This is like his other Name *Jesús*, the same in substance with this, *Math. 1. 21.* by the Oracle of an Angel, his Name must be called *Jesús*, *for he shall save his people from their sins, (i.e.)* from the power, guilt, and condemnation of sin.

3. 'Tis the office of Jesus Christ as our High Priest, to be our Righteousness, Jesus Christ was *ἡμετέρας ἱλασμός, ἡμετέρας ἀπολυτρώτης ἱλασθῆναι*; he was our Redeemer, the price of our Redemption, a Counter-price; our Redemption and revoca-
tion

Christ our Justification

tion from Captivity; he was both the propitiatory and propitiation; he was Priest, he was Altar, he was Sacrifice, he was All in All, to make us the righteousness of God in him, 2 Cor. 5. ult. that is, that we who are impure sinners by nature, through the sacrifice of Christ, might become righteous before God.

nimirum ut iusti coram Deo essemus, qui natura impuri, & sumus. Marlorat. in 2 Cor. 5. 21.

*Jan. fra-
tum ostendit
que
ex Christi
sacrificio
consequen-
ti sumus;
peccatores*

He is our Advocate, and propitiation Jesus Christ the Righteous; yea, he is our *ἱλαστήριον*, our propitiatory, or placatory, alluding to the Mercy-seat. He is our Paschever sacrificed for us; he is the Lamb of God slain for us, that the wrath of God might pass over, and pass away for ever from us, and not fall down upon our heads: if your hearts and Consciences are sprinkled with the blood of Christ, as the Door-posts of the Children of Israel were with the blood of the Paschal-lamb, the wrath of God will for ever pass by you, and not pass upon you. Thus Jesus Christ is a merciful and faithful High-priest, *Heb. 2. 17.* merciful to us in misery, pitying us in our guilt and blood, faithful to God, and to us also in the faithful discharge of his Priestly Office for us; in being our Price, our Ransom, in discharging our Bond, in pacifying the Fathers wrath, in satisfying divine Justice, in finishing Transgression, in making an end of sin, in bringing in everlasting Righteousness, and so in bringing us to God. Now as he is our merciful and faithful High Priest,

1 Joh. 2. 22

Rom. 3. 25

1 Cor. 5. 7

1 Pet. 1. 18.

Exod. 12. 13

1 Pet. 3. 18.

Christ our Justification.

*Justitia,
hoc est, ju-
stificator
noster, do-
nante nos*

*vera justitia coram Deo per fidem. Ad sacerdotale munus Christi hoc perti-
net. Parens in 1 Cor. 1. 30.*

Priest: so he is our Righteousnesse, (1) our Justifyer, endowing us with a perfect Righteousness before God through faith; this belongs to the Priestly Office of Christ.

Jesus Christ is the Author, or the procuring cause of our justification, as he is the Author of our eternal Salvation. And this he doth two wayes:

1. **By making an Atonement for us on Earth.**

2. **By making intercession for us in Heaven:** He hath made reconciliation for us by his blood upon the Crosse, *Rom. 5. 10.* and he doth continue to make intercession for us by the prevalent and loud cryes of the same blood in Heaven, *Heb. 12. 24.* He is gone up to Heaven to appear in the presence of God

Heb. 9. 24. for us; just as *Aaron* (a type of Christ) *Exod. 28. 12, 29. and 30. verses*, was to bear the name of the children of *Israel* (a figure of all the Elect of God) engraven in precious stones upon his Shoulders, and upon his Heart, when he went into the holy Place, for a memorial before the Lord continually. So our Lord Christ is entered into the Heavens, with red and glorious Garments, to appear in the presence of God for us: there is not the least Believer but his name is (as it were) engraven upon the Shoulders, Breast-plate, and Heart of Christ. Of all cryes the cryes of blood are the strongest, the loudest, whether for, or against

Christ our Justification.

7

gainst a guilty person. *Abels* blood cryed aloud to God for vengeance, but this blood of sprinkling speaketh better things than that of *Abels* : it pleads, sues, presses hard for a discharge from all thy sins, and enemies : it cryes aloud for mercy, peace and pardon. Lord (saith Christ) here is my price, and my purchase, my Redemption, and my redeemed Ones ; here is my Righteousness, and here are the persons justified by it : whatever charge or guilt lyes upon them, here are the shoulders that have sustained the weight of thy wrath, which was their due, upon these shoulders, and in this heart, thou mayest behold all their names engraven, acquit and absolve them for my sake ; Father, I will that they be righteous by my Righteousness, and glorious with my Glory ; My tears, my stripes, my wounds, my groans, my anguish, my Blood, the tortures of my Body, the torments of my Soul do all pray, and plead prevailingly, that all believing sinners be justified, and saved. Thus Christ appears in Heaven, with red Garments, with Garments rolled in blood, and with the *whites* of peace, pardon, justification, and absolution upon the red : with all the names of his justified, sanctified ones engraven upon his shoulders, and upon his heart before the Lord continually, to present his everlasting Righteousness to the Father for us, to present our persons as righteous, and spotless, enwrap'd in that glorious Robe of Righteousness, and to appropriate and apply his everlasting Righteousness to us.

Thus

Gen. 4. 10.

Thus I have proved, that Christ is our Righteousness.

Vox iusti-
ficandi

δικαιο. xi

δικαιο. xi

& inde

justificati-

onis, δι-

καί. xi

δικαιο.

δικαιο.

δικαιο.

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2. We come in the next place to open the meaning of the word (*justify*.)

Justification is a Law-state, and the words *δικαιο. xi*, and *δικαιο. xi* (from *δικαι*) are *verba forensia*, or judicial, or Court-Terms, taken from Courts of Justice: It imports the absolution of a guilty person, the word *justification*, is in holy Writ opposed to *condemnation*. To *justify*, saith *Polanus*, is to absolve from death, not to condemn.

per forinsecam, & forensis actio est, iudicis, & iudicii, scilicet in rei absolutione, condemnationi opposita. Synop. Pur. Theol. p. 434. *Justificare absolvere a est, morte, non condemnare.* Syntag. Polani p. 455.

Though *justify* sometimes may note as much as *justum facere*: if you respect the notion of the Latin word, as *magnificare* importeth to magnifie, or make great; neither is it to be doubted, but that the Lord doth *conferre*, or make those just, whom he *justifieth*, they are just, both by the imputation of Christ's Righteousness, which is out of them in Christ, as being his personal righteousness, and by infusion of righteousness, as it were by influence into them from Christ their Head; to the faithful belongs a two-fold Righteousness, the one of Justification, the other of Sanctification: I shall make it evident (saith the learned Bishop Downham) that the Hebrew *חַיָּיִק*, and the Greek *δικαιο. xi*, *verbum forensis*, a judicial word taken from Courts of justice; which being attributed to the Judge is

Reverend
Downham's
Treatise of
Justificati-
on. P. 233.

Christ our Justification.

9

opposed to Condemnation, and signifieth, to
 abolve, or to give sentence with the party
 questioned. Thus far he. So that to justi-
 fic both from Scriptures and the writings of
 the Fathers, is as much as to abolve, or acquit
 a believing sinner from guilt, and condemna-
 tion, and to accept him as righteous through
 the righteousness of Jesus Christ. To justify,
 is to repute, and pronounce a man just or
 righteous. Justification is, opposed to Con-
 demnation, *Rom. 8. 33. it is God that justifies,*
i. e. acquits, abolves, who shall condemn? so
 the word is taken, *Deut. 25. 1.* The Judges
 are commanded to justify the righteous, and
 to condemn the wicked: likewise, *Prov. 17.*
15. he that justifies the wicked, and condemns
the righteous, they are both an abomination
to the Lord. So also is this word taken in a
 Law sense, *Psalms 143. 2. Lord enter not into*
judgement with thy servant, for in thy sight shall
no man be justified. *Rom. 5. 16. Judgement*
was by one to condemnation, but the free Gift is of
many offences to justification. Now the Scrip-
 ture speaks of a righteousness of the Cause,
 and of a righteousness of the Person.

1. Of the Cause, When a man in other
 respects sinful, may be said in this, or that
 particular cause, or matter to be innocent, or
 just: as in the case of *Abimelech*, touching the
 matter of *Sarah*; he pleads the integrity of his
 heart, and the innocency of his hands, &c.

2. Of the Person. That is the universal
 conformity of the whole man, and of all his
 actions to the holy Law of God, and this two-
 fold.

*Justificatio
 est justum
 reputare,
 justum pro-
 nunciare.*

*οὐδὲν κα-
 τὰ τοῦ
 νόμου, οὐκ
 οὐκ ἐκ
 καταδίκη
 τοῦ νόμου
 ἐστὶν ὁ
 Χριστός.*
Rom. 8. 1.

*1. Justi-
 tia Causa.
 Gen. 20. 5.*

*2. Justi-
 tia Perso-
 na.*

N

1. 1c.

1. Legal.

2. Evangelical.

Hac iusti-
ficatione
Angeli
sancti fru-
untur.
Polan.
Mat. 3. 15.

Rom. 8. 3.
4.

Rom. 5. 1.
Finitis per-
ficiens non
interfici-
ens.

Acts 13.
38, 39.

1. Legal, By the Law and the works there-
of, hereby the Man Christ Jesus, and none
burhe on earth, was in a strict sense legally
just and righteous, he only fulfilled all right-
eousness, even the righteousness of the whole
Law, and the Holy Angels are thus justi-
fied.

2. Evangelical, That (in short) is this:
through faith in Christs righteousness a belie-
ving sinner is justified before God, *in foro coe-*
li, in the Court of Heaven: And Christ is the
end of the Law for righteousness to every one
that believeth, *Rom. 10. 4.* we ought directly
to go to Christ for justification, and not to go
back to *Moses*; by him all that believe, are ju-
stified from all things, from which ye could not be
justified by the Law of Moses; a sense whereof a
believer hath more or lesse, *in foro Conscientia*,
in his own conscience: *Rom. 14. 17.* The king-
dome of God is not meat and drink, but righte-
ousness, and peace, and joy in the holy Ghost, *Rom.*
5. from the 12. to the end, proves at large
our sole and whole justification by the right-
eousness of One, even Jesus Christ. In a
word, the Lord accepteth, and reputeth a
guilty unworthy sinner (yet believing) as
righteous, by the free imputation of the right-
eousness of Christ unto him.

Thus much for the Terms (*Justifie*) and
(*Justification.*)

3. We come in the third place to the defi-
nition of *Justification.* I am not ignorant, that
the

Christ our Justification

If the definitions thereof are many, but the most clear and comprehensive I take to be this

What is Justification?

Ans. w. Justification is a most merciful and righteous Action of God as Judge; whereby, imputing the righteousness of Christ to a believing sinner, he absolveth him from his sins, and accepteth of him as righteous in Christ, and as an heir of eternal life, to the praise and glory of his own mercy and justice. All which (at leastwise for the most part) is comprehended in, *Rom. 3. 23, 24, 25, 26*

Definition of justification.

I do not intend at this time to prosecute the parts of this Definition at large, but only speak to two things in *transi*

1. The justification of a sinner is an Act of God, as Lord, Law-giver, and Judge, *Rom. 8. 33. it is God that justifieth*, the whole Trinity, Father, Son, and Spirit, *1. Jam. 4. 12.* There is one Law-giver, who is able to save and to destroy: none but the offended Majesty can pardon mans offences; 'Tis the injured Deity that saith, *I even, I am he, that blot out thy Transgressions, for mine own sake, and will not remember thy sins, Isa. 43. 25.* O glorious and gracious Word! Hee that will by no meanes clear the guilty, having received satisfaction in his Son, by the imputation of his Sons righteousness justifies the ungodly, acquits them from the guilt of sin, and accepts them as righteous in his sight.

Opera Trinitatis ad extra sunt indivisa;

Rom. 4. 5

2. The righteousness of justification (*quatenus justification*) works not a real inherent change in us, which is done in sanctification,

N 2

but

but makes a relative change without us, and upon us, as it is a judicial act of God, an act of God as Law-giver and Judge, in opposition to Condemnation. Justification makes a relative change or mutation, in respect of a mans estate or condition: a guilty person is pronounced righteous, the sinful Debtor is discharged; an Enemy is now reconciled, a miserable captive is redeemed, a childe of wrath is made a Son of God, and an unworthy worm an heir of Glory. These are relative mutations, though they that are justified, are also together sanctified; in order of Time these acts of grace are wrought together, but in order of Nature justification is the Antecedent, and sanctification is the Consequent; and mark it, where justification changeth a mans Relation (to God, and Eternity) there sanctification changeth a mans disposition, and renews the soul with inward holiness: both are the sacred effluxes from Christs righteousness; the first is wrought by the righteousness of Christ imputed, the other by the righteousness of Christ imparted; one by Christs personal righteousness, the other by way of influence, and intusion from Christ as Head. Wee ought to take great heed lest we confound justification with sanctification, as *Bellarmino*, and the Papists do.

Christ is
both *caput*
eminentie,
& *caput*
influentie.

4. In the fourth place, we come to shew the essential parts of our justification, and these are two:

1. Absolution from sin.
2. Acceptation as righteous in Christ.

Both

Both which, the Lord granteth by the plenary, and perfect satisfaction made to his Law and justice by Jesus Christ, both our Surety, and Mediatour: by which he satisfied the Law in both parts:

1. He satisfied the Law in respect of the penalty, by his Passion, or passive righteousness, undergoing the Curse for us, *Gal. 3.13.*

2. He satisfied the Law in respect of the Precept by his perfect active righteousness, habitual and actual: but neither of these can be severed any where from the other: And these which God hath so indissolvably joined, let no man put assunder, each hath its proper interest in, and respective contribution toward the satisfying the injured honour of Gods Law; for the honour of Gods Law is the equity of both its parts, its Command, and its threatening. Christs active righteousness, the obedience of the Great God-man, hath honoured the equity of the first, (*viz.*) repaired the honour of Gods Commandments, broken by sinful man. And his passive righteousness in like manner, honours the equity of the Threatning; Christ himself dies, to justify that the sinner is worthy of Death; and by offering up himself as a sacrifice on the Crosse, he proclaims to all the world, that sin is exceeding sinful, and that God is exceeding jealous. Again, Consider, Christs active Righteousness was every where passive, (the distinction of active and passive is needless) and his passive righteousness every where active.

Rom 3.4.

See Wallenius his Body of Divinity, with the Notes of Mr. Rosse,

Christians Righteousness

Christ's obedience
is an active Pas-
sion, and
a passive
Action.
ibid.

1. His active Righteousness was every where passive, because all that was done in the form of a Servant: in our nature he obeyed the Law, in his very incarnation he was passive, for therein he suffered an eclipse of the glory of his God-head.

2. His Passive Righteousness was every where active, because what he suffered, was not by constraint, or against his will, he was his own voluntary, and did it all along he eyed his Father's Glory, and the good of mankind: Ah to take that instance of the Greatest of his sufferings, his very dying was the product, both of the freeness of his love, and of the majesty of his power. *John 10. 17. 18. Rev. 1. 5.* Read these melting Texts, and draw the End upon them. But to return, The Law hath two Branches.

1. The Commination, or the Curse, or name. 2. The Precept, or Commandment: so there are two parts of justification, first Absolution (from) the Curse of the Law; this is done by Christ's sufferings: the Prince of Life dyed, the Lord of Glory became a Curse for us.

2. Acceptation as righteous in Christ, this is done by the imputation of Christ's perfect righteousness to us, both habitual and actual. Thus Jesus Christ is the end of the Law for righteousness to every one that believeth, for to them that believe in him he hath fulfilled all righteousness: but I must confess, by reason of the most strict Connexion between these two, (*viz.*) imputation of righteousness and remission

Rom. 8. 3,

4.
Rom. 5.
17, 18.

Christ our Justification

remission of sins, the one doth comprehend or conclude the other: as *Rom. 4. 22.* and justification, καὶ ἐξου is oftentimes placed in the remission of sins: as *Psalm 32. 1. Rom. 4. 7.* Propter
acti-
mam
dum
una alce-

ram Complebitur ουνοιοις; quamvis, justificatio καὶ ἐξου in peccatorum remissione Constituitur. Synop. Pur. Theol. p. 436. Justificatio peccatoris, est remissio peccatorum, figurate nimirum & metonymice loquendo, quia remissio peccatorum est causa formalis justificationis peccatoris, &c. Synag. Polan. A. 445.

We are justified by Christs obedience, both active and passive: but I confels chiefly by the latter: The Scripture in many places seems to lay the stress principally (or at least synecdochically) upon the Blood, the Death, the Crosse of Christ, *Ephes. 1. 7. Heb. 9. 12, 14. Rom. 5. 10. Ephes. 2. 13. Col. 2. 13, 14. Revel. 1. 5. 6. Rom. 3. 8, 9. Cum multis, aliis, &c.*

Before I proceed to the fifth General propounded to be spoken to, I think it not unnecessary to enquire, what is the form of Christs Satisfaction, which renders it satisfactory to God, and justificatory to man? I answer, The infinite merit of what he did and suffered: which infinite Merit stands.

1. In the dignity of his Person, the fulness of the God-head dwelt in him bodily, *Col. 2. 9, 14.* Now for the work of a servant to be done by the Lord of all, renders his active; and for him to suffer as a Malefactor between Malefactors, who was God blessed for evermore, Renders his passive righteousness infinitely meritorious. No wonder the blood of Christ cleanseth from all sin, for it is the blood of God,

*Act 20.
28:*

1 Joh. 1. 7:

by the figure, called by the Ancients *κοινωνία*
κοινωνία, Communication of properties: the
 blood of the Man Christ Jesus, is called *the*
blood of God. And this is the reason, why the
 righteousness of one, redounds to all (the E-
 lect) for the justification of life, *Rom. 5, 18,*
19. The doings and sufferings of this Glo-
 rious Person *the Lord our righteousness*, (though
 for a few years) were infinitely of more va-
 lue, than all, that all the creatures in Heaven
 or Earth could have done or suffered to eter-
 nity; the very Man *Christ Jesus* is above all
 the Angels, for he is the Man Gods fellow,
 an high Worl. And this infinite worthiness
 of the Redeemers Person ye have excellently
 described, as the irradiating and infinitely ex-
 alted all he did and suffered. Consult these
 Texts, *Heb. 1. 1, 2, 3. Phil. 2. 6, 7, 8, 9, 10.*

Heb. 1. 6.

Zech. 13. 7.

2. The righteousness of Jesus Christ is of
 infinite merit, and a meer supererogation of
 an infinitely Glorious Person.

1. His active Righteousness stood in his o-
 bedience to the Ceremonial and Moral Law.

1. His obedience to the ceremonial Law,
 was a meer supererogation; What? for the
 substance to comply with the shadows? for
 the Anti-type to do homage to its own Types?
 besides, he submitted to those Ordinances,
 the end and institution whereof suppoeth
 Guilt; what fore-skin of iniquity had he to
 be cut off by Circumcision? what filth to be
 wash't away in Baptism? yet he was circum-
 cised and baptized, and his Mother offered for
 her purification.

Luke 1.

21. 22.

Luk. 3. 21.

2. His

4. His obedience to the moral Laws; Although it must be granted as man, it was his duty, yet it was not his duty to become man; his incarnation was a work of supererogation, the Law did never command that the eternal Son of the living God should take upon him the form of a Servant, keep the Law, suffer and die. This condescension of his was wholly free and arbitrary; what but his own infinite love could move the eternal Word to pitch his Tent in our Nature? What else could move the Lord of the World to become a servant? the Antient of Dayes to become a Childe? or the Son of God to be the Son of *Mary*?

Gal. 4. 4

And as his Active, so also his passive righteousness was a meet supererogation. What had divine Justice to do with the holy Childe Jesus? Had it not been for his own eternal compact with the Father: he was a sinlesse Person, the Lamb of God without spot; he suffered not for himself; *he that knew no sin* was made sin for us, (i.e.) a sacrifice for our sins, *that we might be made the righteousness of God in him*, 2 Cor. 5. 21.

Dim. 9. 26

3. The stamp of Gods Appointment highly dignifies (as to us) Christs righteousness, and renders it acceptable to God, and meritorious for our benefit. The Assignment and appointment of God the Father sets a great value on it; *God was in Christ reconciling the world unto himself*, not imputing to men their trespasses, 2 Cor. 5. 19. the reconciliation, or justification of a sinner, is as much the Fathers

thers

John 6.

thus as the Sons of God. Christ frequently declares in the Gospel of John, that he came into the world, to do the will of him that sent him. Christ received his mission and Commission from the Father for our justification. Mark that notable place, *Heb. 10. 6, 7, 9, 10.* In burnt-offerings, and sacrifices for sin, thou hast had no pleasure (the Lord did not delight in the blood of Bulls, Goats, or Calves, those brutish sacrifices): *vers. 7.* then, said, I, (the words of Christ) Lo I come, (in the Volume of the Book it is written of me) to do thy will. O God. Mark that, *ver. 9.* Then, said he, lo, I come to do thy will: (O God) He taketh away the first, the first sort of sacrifices, this way establish the second (viz.) sacrifice of his Son, *vers. 10.* by the which will we are sanctified, (i.e.) saved, through the offering of the body of Jesus Christ once for all. Some of our Great Divines judiciously judge, that much of the merit of Christs Passion doth arise from the eternal Compact, and assignment of the Father, (not excluding the other considerations). Now we pass on.

Dr. Owen, in his Death of Death: and Mr. Caryl, in his Lectures on Job.

5. To the fifth Query, and that is this, what are the severall causes concurring to our justification?

Ans. I answer, The causes of our justification are these four chiefly:

1. The Efficient.
 2. The Material.
 3. The Formal.
 4. The finall Cause.
1. The Efficient cause, and that is two-fold, either principal, or instrumental.

1. The

1. The principal God, the whole Trinity, Father, Son, and Spirit. Justification being an outward action, *ad extra*, respecting the creatures, is the common Act of the whole Trinity. God, (the whole Trinity) doth justify as Law-giver, and Judge, *Jam. 4. 12*. There is one Law-giver able to save, and to destroy; he is the Judge of all the Earth; by sin we became Gods Debtors, and owed him many thousand Talents; Christ our Surety payes our Debts; and God dischargeth us; by this we were enemies and ungodly, Christ our Mediator reconciles us enemies; and justifies us by Nature ungodly; yea God in Christ reconciles to himself, not imputing to us our Iniquities; *2 Cor. 5. 19*. And this is both a gracious and a righteous Act of God; but a gracious act *Rom. 3. 24*. we are justified freely by his Grace; *Titim. 1. 9*. *Ephes. 2. 8*. we are saved by Grace.

In summa, nemo ad fidei justitiam perveniet, nisi qui in se erit impius. Calv. in Rom. 4. 5.

2. A righteous act of God: hereby he eminently declares his Righteousness, *Rom. 3. 26*. the Apostle puts it in with an ingeminati-
on, to declare, I say, his righteousness, that he might be just; and the justifier of him that believeth in Jesus; the righteousness of Christ making plenary, yea redundant, and superabundant satisfaction to offended justice; his justice being satisfied, yea, honoured with Christs righteousness. Now, he is not only merciful, but also faithful and just to forgive us our sins, *1 John 1. 7*. Now there is a blessed Harmony between the divine Attributes: righteousness and mercy do sweetly embrace
and

and kiss each other, the Glory of both shine forth most illustriously in, and by the bloody passion of the Son of God.

Now the Acts of God, the principal Efficient cause are to be distinguished according to the distinction of the three persons.

1. The Father justifies, as the primary Cause and Authour: he gave his only begotten Son for our justification and salvation, *John 3. 16.*

2. The Father justifies as Legislatour, enacting by his Sovereign Authority, that sweet Law of the New Covenant, by vertue whereof, every believing sinner is justified from the guilt of sin, from which he could not be justified by the Law of *Moses*. This Law of justification by Faith is God's own act and Deed, the great *Instrumentum pacis* between God and man: the Tenour of the Gospel (our *Magna Charta*) runs, that he that believeth shall be saved.

3. The Father justifies as a Judge, in absolving those that believe, and in pronouncing them just in Christ, and that in three respects:

1. God justifies upon believing actually.

2. God justifies a believing sinner upon his believing actually: by Faith we are thus justified, *Rom. 5. 1. Gal. 3. 8.* By believing we hath a Title good in Law, an indefeasible right to all the promises of the Covenant, God then owns, and approves of him as a person justified.

3. Particularly at Death.

Heb. 12.

23.

At the moment of dissolution God justifies a Believer particularly, (as the Judge of all, and the Judge of all the Earth); passing a par-

particular private Sentence of everlasting life upon every believing Soul.

3. Eminently at the Day of Judgment, when the Ancient of Dayes shall take the Throne, when the Son of Man appearing in power and great Glory, shall in open Court before all the world by publick Sentence, for ever acquit and discharge Believers at that solemn and Great Day.

3. Eminently at the day of judgement. God justifies at the last day, by the man Christ Jesus, Act. 17. 31.

Thus the Father justifies.

2. Jesus Christ the Son justifies; as the Mediator and meritorious Cause of our justification, and that in two respects:

1. As our Surety he paid our Debt, and as our Redeemer he laid down the price of our Redemption, Rom. 3. 23. we are justified freely by the Grace of God, and yet through the redemption that is in Christ. His blood was the λύτρον, the price of our redemption, Ephes. 1. 7. in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his Grace; he is the Mediator of reconciliation between God and Man.

Christ is both ὁ Ἐξυβῶν and ὁ Μεσίτης, a Surety and a Mediator. λύτρον, redemptionis precium.

2. Christ justifies as our Advocate and Intercessor, presenting our persons, pleading our cause, prevailing with his Father by the speakings of his blood, that the vertue of his merits may be applied to us, Rom. 8. 34. *It is God that justifies, who shall condemn? 'tis Christ that died, yea, rather that is risen again, who also maketh intercession for us: there is a rather put upon the resurrection, and ascension of Christ, 1 John 2. 2. we have an Advocate with the Father,*

Christ, Jesus Christ, the righteous. Thus Christ justifies.

1. The Spirit justifies as the Applicatory Cause, he doth reveal and apply to us the righteousness of Christ for our justification.

2. The Spirit, as the Spirit of Wisdom and Revelation reveals, and discovers this Robe of Glory to us, this Garment of Salvation: Though the Father hath given the Son, and the Son hath given himself for our righteousness, yet 'tis the Spirit that applies this righteousness: Revelation and Application is his peculiar Office.

3. As the Spirit of Regeneration working in us the grace of Faith, which is one of the fruits of the Spirit, whereby we receive and apprehend Christ the Lord our righteousness, unto our justification in the Court of Heaven: the Spirit justifieth as he is the cause of the cause, the Author of Faith that justifies.

4. As a Spirit of Adoption, by confirming our Faith, by working in us the assurance of our justification, by sealing us up unto the day of Redemption, the Spirit it self beareth witness with our spirits, that we are the children of God, Rom. 8. 16, 17. Thus the righteousness of God by the revelation of the Spirit is revealed from Faith to Faith, Rom. 1. 17.

Thus much for the principal efficient cause.

1. The instrumental or ministering causes are the Word of God, and Faith.

2. The ministry of the Word, is the instrumental cause on Gods part, faith cometh by hearing, and hearing by the Word, Rom. 10. 17.

and

The Gospel is manus Dei offerentis.

and in Gal. 3. 1. the Gospel is called the *brag-
ing of Faith*. God in his Word by his Mini-
sters, doth as it were beseech sinners to be re-
conciled to him, 2 Cor. 5. 19, 20. The Word
of God is the *vehiculum spiritus*, the Charriot
of the Spirit, wherein he rides: the Word is
the Wardrope, wherein this glorious Robe of
Righteousness is laid up, 'tis the goodly Field
wherein this heavenly treasure is to be found.

Isa. 61. 10.
Math. 13.
44.

2. The second instrumental cause is Faith: Faith is the hand of the Soul, whereby we re-
ceive Christ, and apply his righteousness, John 1. 12. Faith justifies, Rom. 5. 1. But how
doth faith justify? Faith justifies, as one ex-
presseth it *vi legis latae*, as it is our evangeli-
cal righteousness, or our keeping the Gospel
Law; Faith pretends to no merit, nor virtue
of its own, but professedly avows its depen-
dence upon the merit of Christs satisfaction, as
our legal righteousness, on which it layeth
hold; its excellency ariseth from Gods Sanction,
who made choyce of this act of Believing to
the honour of *Justification*, because it layes the
creature low, and so highly exalteth Christ.
The Act of believing is as the Silver: Gods
Authority in the Gospel-Sanction, is as the
Kings Image stampd upon it; which gives it
all its value as to justification, without this
stamp, it could never have been currant. Faith
doth not justify as an habit, act, work, or qua-
lity, (as the Papists say) but as an instrument

Faith is
manus ac-
cipientis.
* Non
operativa
sed activa.
1. Prima
et per se
ut quali-
tas proprie
aut motus
actio vel
vel passio
aut opus
liquod bon-
num, et
eximis pre-
cisi, quasi
ipsa sit ju-
sticia, aut
ejus pars,
aut etiam
justicia
loco, ex con-
su, et obli-
gatione
Dei, sed

*utriusque ad idem, secundario, et secundum aliud, nempe ut motus
mediam et instrumentum. seu oculus et manus qua Christi, ejusque participes
reddimur, adeoque relative ad objectum Iesum ipsius justitiam, et pro-
missionis gratia. Synop. Pur. Theol. p. 442.*

unde fi-
des impu-
tatur ad
justitiam,
ut Paulus
loquitur.
Rom. 4. 5.
Non quia
tenus est
qualitas
nobis in-
herens, nec
quatenus
est opus,
multo mi-
nus quate-
nus est me-
ritum, sed
metonymia
adjecti
correlati-
vi intelle-
ctui per
vocem fi-
dei justitia
Christi,
quam fides
apprehen-
dit, ut pa-
ter ex co-
dem. cap.
4. v. 11. 13.
And a-
gain, nec
quatenus
est cultus

or hand to receive Christ and his righteous-
ness; Faith is an empty and a naked thing
without its Object. Faith puts on this Robe
of Glory, and wraps the Soul in it; but 'tis
this glorious Robe, Christs righteousness that
justifies. 'Tis very certain, that the *to credere*
cannot, doth not justify, as *Socinus*, and *Ar-
minius* teach, it doth: 'Tis true, 'tis said, *Rom.*
4. 5. Faith is imputed for righteousness, and is
accepted of God through Christ for the per-
formance of the whole Law: but this is to be
understood metonymically, and relatively in
respect of Christ the object of faith, who is
the end and perfection of the Law to them
that believe, by fulfilling the righteousness of
the Law for them. Faith invites a Soul to
Christ, brings it into Union with his Person,
and so into communion of his righteousness.

And then for works: what shall we say of
them? The Apostle is peremptory and abso-
lute in his Conclusion *Rom. 3. 28*. Therefore
we conclude, that a man is justified by faith
without the deeds of the Law. So also, *Gal.*
2. 16. Knowing that a man is not justified by the
works of the Law, but by the faith of Jesus Christ,
&c. that is, by the works which Christ hath
done in our stead, by the obedience of Christ,
which we apply to our selves by Faith alone
faith *Polanus*.

Dei, & radix omnium aliorum bonorum operum: sed quatenus nos Christo
conglutina: & unum cum illo facti, partem patrie justitiae ejus fruamur.
Polan. p. 45 * *eadem dicitur in Ios. Xp. 2. ead. in scripserit Paulus*
pro dicitur sicut etiam accipitur. Matth. 12. 4. 1 Cor. 7. 17. Beza in doc.
sed tantum per fidem Iesu Christi: hoc est per opera quae Christus loco nostro
fecit, per obedientiam Christi quam sola fide nobis applicamus. Polan.

Faith

Faith justifies a sinner before God, and works justify Faith, and demonstrate to the world, and to our own consciences that our faith is not dead and barren, but (Jam. 2. 4.) Living, because fruitful; faith as working, doth not justify, but sound justifying faith is a working faith.

2. VVe come to consider the essential material cause of our justification, that very thing, which is our righteousness, which God imputeth to us, and accepteth on our behalf.

To this I answer. 1. Negatively, what it is not.

1. Negatively.

1. It cannot be our own righteousness inherent in us, because inchoate and imperfect, and the righteousness of justification, must be most absolute & perfect, *by the works of the Law shall no flesh be justified*, (1) no meer man, Rom. 3. 20. We may therefore cry out with Bernard, what is man that is a servant of sin, a Bondslave of the Devil, able of himself to do, for the recovery of righteousness once lost? there is therefore the righteousness of another assigned to him, who hath lost his own.

Justitiam, qua coram Tribunali Dei Constitimur, perfectam omnibus numeris partibus, & gradibus esse necesse est.

Quid enim ex se agere poterat, ut semel amissam justitiam recuperaret, homo servus peccati vincens Diabolum? assignata est proinde aliena qui caruit sua. Bernard.

2. Not secondly is it the righteousness of Christ, meerly and solely (as man) considered: though that was pure and spotless, yet it was not infinite, and meritorious; for Christ taking upon him an humane nature, was bound to keep the Law, being made of a woman, he was also

made

made under the Law, under the Covenant of Gal. 4. 3. 4. Works : the obedience of Christ meerly as man, had been no work of supererogation as to us, it would have served to justify himself ; but without the personal Union, there would have been no redundancy, or overflowing of merit in it, to justify those millions of guilty miscreants, who through the infinite grace of the Father by the blood of the Son are justified. Wherefore Christ came not for himself, but for our salvation, &c. saith Athanasius.

Non propter seipsum, sed propter nostram salutem, & ad demolitionem.

mortis, & Condamnationem, Christus Advenit. Athanas. Orat. Tertia contra Arrian.

Non est essentialis justitia Dei, ut Andreas Osiander contendebat, cujus errorem refutavit Calvin. Institut. tit. tertio libro.

2. It is not the Essential Righteousness of the God-head, not that righteousness where with God is righteous, 'tis not the righteousness of Christ as God solely, though it is called *the righteousness of God*, 2 Cor. 5. 21. Rom. 1. 17. and so called, because 'tis the righteousness of him, who is truly God, as well as truly man, in one person : and 'tis the righteousness which God appointeth, and accepteth for our justification. But it is not the Essential uncreated righteousness of God, which being the Essence of God, cannot be communicated to any creature, much less can it become the accidental righteousness of any creature.

2. Positively.

2. Positively, that which is our righteousness for justification. It is the most Adequate and perfect obedience of Jesus Christ the Mediatour God-man to the whole Law of God,

God. Consisting in a most exact conformity of his whole humane Nature with all its actions and passions thereunto: whereby, both actively, and passively he fulfill'd the Law most perfectly.

*Justitia
Iesu Christi,
sui, per
quam ju-
stificamur
coram Deo,*

est perfectissima totius legis divinae obedientia, consistens in exactissima totius naturae Humanae Christi, omniumque Affectionum, & passionum ejus internarum, & externarum conformitate, cum tota lege Dei, quam loco nostro perfectissime implevit, ut nobis a morte aeterna liberationem, & jus vitae aeternae acquireret. Syntag Polan. p. 457.

For proof you may please to read, *Rom. 8. 3, 4. Gal. 4. 3, 4. Rom. 5. 16, 17, 18, 19.* For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous, *vers. 19.* O Believers, this Garment of Sun-beams wrought out for ye by the Sun of righteousness, must needs be glorious: if ye consider,

1. That Christs humane Nature was never stained neither with original, nor actual sin: for by his divine Conception by the Holy Ghost, he received of his Virgin Mother, a pure un-deflowred, Virgin Nature, which all along he kept immaculate.

2. The Humane nature in him is dignified with Union to the Divine, to the second person in the Trinity, in which it doth subsist; as God descended to the lowest to become man, so now man, (*viz.*) the humane Nature ascendeth to the highest, to be personally one with God. 'Tis the righteousness of Christ the Mediatour *Ἰεσὺς Χριστὸς* God-man, in one person, though inherent in the Hu-

Christ our Justification.

mane Nature, and performed by it. And this is that which, by communication of properties, gives infinite value, virtue, and eternal efficacy to the obedience of Jesus Christ; wherefore 'tis called *the righteousness of God*. This I must profess to be the chief stay of my faith, and the principal foundation of my comfort, that *He is Jehovah our righteousness*, Jer. 23. 6. that he who is God blessed for ever, is *the root and off spring of David*; that 'tis *the Prince of Life that died*, Acts 3. 15. that *the Lord of Glory was crucified*, 1 Cor. 2. 8. that, that blood, which is the price of my redemption and justification is the blood of God; that he that was in the form of God, and thought it no robbery to be equal with God did humble himself, and became obedient to the death of the Crosse for me, which whole humiliation of Jesus Christ God-man, from his conception to his crucifixion, especially his bloody passion, is the material cause of our justification.

Thus much for the essential material Cause of our justification.

3. *What is the formal Cause of our justification?*

I answer, 'Tis the imputation of Christs Righteousness, because by imputing and applying it to us, he is pleased to justify us, Rom. 4. 11. Psalm 32. 1. Rom. 4. 8. 2 Cor. 5. 19. Acts 10. 43. Acts 13. 38, 29. St. Ambrose, Bishop Downname and others do express it by this simile; When Rebecca clothed her son Jacob with the garments of her elder son Esau, the matter of the action, was the garment

Rom. 9. 5.

Acts 20. 58.

Phil. 2. 6, 8

Gal. 2. 20.

Some say, it consists both in

applicatio-
ne & pro-
nuntiatio-
ne ipsius
Dei.

Justitia
Dei est non
peccare:
justitia ho-
minis, est
non imputa-
re peccatum.

Bernard
Serm 23.

Cantic.

Christ our Justification

of *Esa*, which being applied to him did cover him; but the form of the action was the applying it to him, the induration, or putting it upon him; so the matter of our justification is Christs righteousness, the formal cause of our justification, is the Fathers imputing, or applying Christs righteousness to us. The Apostle most clearly argues, by way of comparison between *Adam* and Christ; how could the disobedience of *Adam* be made ours for condemnation? or the obedience of Christ be made ours for justification unto life? but only by imputation, seeing they are both transient Acts. A learned Philosopher tells us, That a motion, whether action, or passion, hath no being, but while it is in doing, or suffering, but after it is done, it hath no being: the disobedience of the one, and the obedience of the other; the transgression of *Adam* and the righteousness of Christ, can be no way conveyed to us, but by imputation: which term of *imputation of Christs righteousness*, (notwithstanding the Papists scoffing at it, and calling it *putative righteousness*) is used ten times in *Rom. 4.*

*Rom. 5.
17, 18, 19.*

*Motus non
est, nisi
dum fit,
postquam
factus est.
non est.
Jul. Scaliger*

4. The End or final Cause for which God doth justify a sinner by imputation of Christs righteousness, and that is either supream, or subordinate.

*utriusque
enim, &
misericor-
diae, &
justitiae
admirabile
hic tempe-
ramentum
refluet.*

1. The supream End, is the manifestation of the Glory, both of his justice and mercy, as both which concur in all his works: so chiefly in this great work of *Justification*; The Lord is righteous in all his works, and holy in all his ways, *Ps. 145. 17.*

Christ our Justification.

Rom. 3.
25, 26.

*Deus Pater
nos iustifi-
cat, ut
iudex qui-
dem, sed
sedens in
Throno
Gratie,
&c.
Synops.*

1. That his Justice might be fully Glorified: God sent and set forth his own Son to be a propitiation for our sins, and hath punished them in his humane Nature; *I say* (saith the Apostle) *to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus.* 2. That his grace & mercy also might eminently be magnified; he hath sent his only begotten Son into the World, that we might be justified freely by his Grace, through the redemption that is in Christ, *Rom. 3. 25.* and that we should be to the praise of the glory of his Grace, wherein he hath made us accepted in the Beloved, *Ephes. 1. 6.* Wherefore, not unto us, not unto us, not to any works of righteousness that we have done, but to the Father of Mercies, the Lord God omnipotent, and to the Lamb that sits upon the Throne, be all Honour, and Glory, Blessing and praise for evermore, *Revel. 5. 13. 2 Tim. 1. 9.*

Our *divi-*
ne *πρωτον.*

2. The subordinate end is our Salvation, *Rom. 8. 30. whom he hath justified, them also he Glorified, Tit. 3. 7. That being justified by his Grace, we should be made heirs of eternal life* Though our salvation be our particular proper, supream end, or chief good, to which both justification, and sanctification are referred; yet it is subordinate to Gods Glory, as to the Sovereign and universal End: for such is the infinite goodness of God to believing sinners, that he hath subordinated their salvation to his own Glory.

The precious properties of this Righteousness; how it is a divine righteousness, a temp-
ration

tion vanquishing, and a World-overcoming
righteousness, a Law fulfilling, and a justice
satisfying righteousness, a most perfect right-
eousness, a Glorious Robe of righteousness, an
everlasting righteousness, &c. Ye have heard
at large discussed from another Text, therefore
I shall forbear to enlarge herein.

Lastly, *What are the blessed fruits and consequences of Justification?*

I answer, 1. Sanctification inherent, with good works apparent, which *non præcedunt justificandum, sed sequuntur justificatum*, as *Austin* speaks; they do not go before, but follow after a state of justification.

2. Peace with God; that is an holy Tran-
quility, and sweet serenity of conscience, *Rom.*
5. -1.

3. A free Access to God, *Rom. 5. 2.*

4. Certain hope of Glory, *Rom. 5.2, 5.*

5. Consolation, yea Gloriation in, and
over afflictions, *Rom. 5. 3.*

6. The shedding abroad the love of God in
to the hearts of the justified, *Rom.5.5.*

7. Conversion from wrath to come, Ro. 5:9.

8. Glorification and eternal life, Rom. 8. 30. Rom. 5. 21. *that as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

A word or two at parting to the Justified;
by way of Application.

1. Walk up to your Duty.

2. Live up to your Comfort.

1. Walk up to your Duty: Ye that are the redeemed of the Lord, the children of God by

...in Christ, ye shall walk worthy of him who
hath called you to his Kingdom and Glory;
ye have received Christ Jesus the Lord, so walk
as ye have received, Col. 2.6. Receive not this Grace of
God in vain: this is a certain evidence of your
freedom from *Condemnation*, if ye walk not af-
ter the flesh, but after the spirit, Rom. 8.1. and
herein is your father glorified, if ye bring forth
much fruit, John 15.6. As your Receipts are
great, forgive me leave to tell you, your duty
is; and your Account will be great also: so
live, so act, so work, that ye may give up your
account with joy.

1. Live up to the Comfort of your state; ye
are already the sons of God, and it doth not yet ap-
pear what ye shall be, 1 John 3.1. who shall say any
thing to your charge? (whether men or Devils).
It is God that justifieth, it is Christ that died, &c.
Ro. 8.33 Behold thy Treasures, thy Comforts,
thy Joy, thy Portion, thy Priviledges, laid up
for thee in that precious Cabinet, Rom. 5.1, 2, 3,
4, 5. Wherefore feed, nay feast thy Soul by
faith upon them: wherefore, in the worst of
times, the righteous shall be glad in the Lord, and
all the upright in heart shall glory, Psalm 64.10.

Thus far as one Exercise would permit,
I have endeavoured to give some satisfaction
in the great Argument of *Justification*. Consi-
der what I have said, and the Lord give ye un-
derstanding; 2 Tim. 2.7. *Μετотре δόξα τω.*

FINIS.

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